The
UNITARIAN MONTHLY

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BELIEF IN GOD.

I AM not a cowardly man; but if I were convinced there was no God, my courage would drop as water, and be no more. . . . . Take away my consciousness of God and I have no hope; none for myself, none for you, none for mankind. If no mind in the universe were greater than Humboldt's, no ruler wiser than presidents, and kings, and senates, and congresses, if there were no appeal from the statutes of men to the laws of God, from present misery to future eternal triumph, on earth or in heaven,—then I should have no hope. But I know that the universe is insured at the office of the Infinite God, and no particle of matter, no particle of mind shall ever suffer ultimate shipwreck in this vast voyage of mortal and immortal life.

—THEODORE PARKER (1853).

M.B.

Florence Nightingale Convalescent Home for Men.

THE NATIONAL MEMORIAL

TO THE MEN OF THE

Unitarian, Liberal Christian, Free Christian, Presbyterian and other Non-Subscribing or Kindred Congregations and Sunday Schools who have fallen in the War.

A National appeal for **£10,000** to build, equip and endow a Convalescent Home as a Memorial to the fallen, and for the use primarily of surviving ex-sailors and ex-soldiers of our community: the Home to be erected at Great Hucklow, near Buxton, and to be managed by representatives of the Manchester District Sunday School Association, The Sunday School Association (Essex Hall), and all the District Sunday School Unions and Associations within a radius of one hundred miles of Great Hucklow.

Contributions amounting to nearly £4,000 have been promised in sums ranging from One Shilling to £500.

Will you help to raise the proposed Memorial to our fallen soldier lads and to provide a Home for the sick and wounded ?

If you will send to the Secretary for a War Loan Saving Card you can then save up sixpence or one shilling a week, whatever you can give, until you reach fifteen shillings and sixpence. If you then return the card you will be credited with a donation of £1 to the fund.

REV. CHARLES PEACH,
Great Hucklow, Buxton,
Hon. Sec.

Jesus Crucified.

"It is finished!" Man of sorrows,
From thy cross our frailty borrows
Strength to bear and conquer thus.
While extended there we view thee,
Mighty sufferer draw us to thee,
Sufferer victorious.

Not in vain for us uplifted,
Man of sorrows wonder-gifted,
May that sacred emblem be;
Lifted high amid the ages,
Guide of heroes, saints and sages,
May it guide us still to thee:—

Still to thee, whose love unbounded
Sorrows depths for us has sounded,
Perfected by conflicts sore.
Honoured by thy cross for ever,
Star that points our high endeavour
Whither thou hast gone before.

—F. H. HEDGE.

Notes and News.

The Pudsey congregation has embarked on a scheme for raising £400 for church building improvements; Miss Leigh Smith, of Torquay, has left £500 to the B. and F. Unitarian Church; Rev. J. Vint Laughland, engaged for six months as minister to Unity Church, Sheffield, has accepted appointment as its settled minister; there has been a Conference of Unitarian Ministers of the North Midland district at Nottingham concerning church organisation; the Chapel Lane Unitarian Congregation, Bradford, has increased its minister's stipend (Rev. A. Cobden Smith) by £25; the Ilford Unitarian Church proposes to embark on propaganda to make Unitarianism more widely known in that town; Mr. Ernest Perris, the new editor, London "Daily Chronicle," is a son of the Rev. H. W. Perris, Unitarian minister; the Doncaster congregation has presented its minister, Rev. Percy W. Jones, with a cheque for over £70 to meet increased cost of living; the Sheffield District Association of Unitarian Churches have held a Conference at Rotherham on "The Church and Labour Unrest"; 203 members of the Birmingham Church of the Messiah and schools have served in the War, and 43 were killed in action, and 4 died of wounds; excellent progress is reported by the Mill Street Church, Bradford, Manchester; Mr. C. Sydney Jones, M.A., of Liverpool, on Feb. 23rd was the preacher at morning service in the Torquay Unitarian Church; the Annual Meeting of the Midland Christian Union of Unitarian Churches was held at the Old Meeting Church, Birmingham, March 10th, when the question of the inadequacy of ministers' stipends, due to increased cost of living, was considered, and there was a Conference on "What shall we do with the Creeds," introduced by an Anglican; the 59th Annual Meeting of the N. and E. Lancs. Unitarian Mission was held at Ainsworth on March 8th, when a resolution of protest was passed against the Roumanian treatment of the Unitarians of Transylvania; many Unitarian Churches have passed a similar resolution of protest.

MINISTERIAL CHANGES: Mr. Frank G. Fincham has been appointed missionary to the Dingley Place Domestic Mission, London; Rev. Nicol Cross, M.A., has been demobilised and has resumed his ministry at Mill Hill Chapel, Leeds; Rev. John Yeomans, late Baptist minister, is commended to the Unitarian churches by the Northern Advisory Board; Rev. S. Burrows has resigned his ministry at Tunbridge Wells; Rev. B. C. Constable has resigned at Lytham Road, South Shore, Blackpool; Rev. C. A. Piper has accepted appointment to the Ilford Unitarian Church; Rev. F. K. Freeston will officiate at Hope Street Church, Liverpool, during the absence of its minister, Dr. Mellor; Rev. Leonard J. Hines, ex-Congregational, has accepted appointment to the Huddersfield Unitarian Church; Rev. E. T. Russell, B.A., has accepted a second time appointment to Ross Street Church, Glasgow.

DEATHS: Mrs. W. H. Malcolm, Twickenham, London, Feb. 12th, 101; Mr. John Suttill, Bridport, Feb. 16th, 52; Mrs. J. M. Perry, Nottingham, Feb. 17th, 89; Rev. F. H. Jones, B.A., Hampstead, Feb. 17th, 74; Rev. Wm. Agar, Sidmouth, Feb. 12th, 74; Mr. L. N. Williams, J.P., Aberdare, Feb. 13th, 73; Rev. F. Summers, at Southport, 38 years minister, Dingley Place Mission, London, Feb. 21st, 76; Mrs. Major Cartwright, Newark-on-Trent, Feb. 14th, 88; Mr. Charles G. Walker, Wallasey, Feb. 9th, 84; Mr. Thomas Underwood, Blackpool, Feb. 18th, 66; Mrs. Edward Enfield, Hampstead, Feb. 19th, 84; Miss Dorothy Payne, daughter of Rev. G. A. Payne, Knutsford, drowned at Newlyn, Cornwall, Feb. 25th, 26; Mrs. J. M. Dixon, widow of Rev. J. M. Dixon, formerly of Hull and Dewsbury, Feb. 26, Kingston-on-Thames, 83; Mrs. R. R. W. Oram, daughter of the late Rev. P. W. Clayden, Wandsworth, Feb. 26th, 65; Mr. H. G. Pond, son of Rev. W. J. Pond, Stannington, Sheffield, drowned at sea, Feb. 4th, 35; Rev. James Crossley, Lytham, March 2nd, 62; Mrs. Davidson, Crossgar, co. Down, Feb. 26th, 94; Rev. A. A. Charlesworth, Highgate, London, March 7th, 54; Mr. Charles Carter, Newcastle-on-Tyne, March 2nd, 73; Mrs. Tucker, wife of Rev. W. L. Tucker, M.A., Bridport, March 9th; Mr. J. Duerden, of Bury and Burnley, at Melbourne, Australia, March 4th, 73; Mr. J. S. Mackie, March 5th; Miss Blanche Mackie, March 9th, and Mrs. J. S. Mackie, March 10th, parents and daughter, of Burnley; Mr. Percy Lawford, Dolgelly, March 14th, 71; Capt. C. N. Levin, M.C., Gosforth, Newcastle, killed in action, March 21st, 1918; Mrs. Chas. Mansfield, London, March 8th; Mrs. Hans Renold, Heaton Mersey, Manchester, March 18th.

CHRIST CHURCH
Peas Hill Road, Nottingham.

CHRIST CHURCH, Peas Hill Road, Nottingham, owes its existence to the missionary zeal of the minister and members of the High Pavement Chapel in that town. In consequence of the rapid growth of a new neighbourhood in the north-east, and the settlement in that quarter of people connected with the High Pavement Chapel, the Rev. P. W. Clayden and his people at High Pavement decided in the autumn of 1860 to establish a branch Sunday School in that locality. A building in Great Freeman Street was secured, and the school opened November 18th, 1860. There were 21 girls and 36 boys enrolled on the first Sunday and at the end of three months there were upwards of 100 scholars on the books.

Later some land at the corner of Peas Hill Road and Raglan Street was secured on which was a two story workshop. The lower portion was converted into classrooms and the upperroom made use of for services—and opened on August 2nd, 1861. At the end of that year there were 30 teachers and more than 200 scholars. Some additional adjoining land was obtained, and the present Chapel and School buildings were erected on that site.

A Vestry Meeting of the High Pavement Congregation in July, 1862, resolved to raise £1,500 to celebrate the Bi-centenary of the ejectment of the 2000 ministers from the Church of England due to the Act of Uniformity, 1662, the principal object of the effort to be "the building of a new chapel at Peas Hill." This Chapel was opened June 16th, 1864, the preacher being Rev. Brooke Herford. The schools were rebuilt by the generosity of two gentlemen: Mr. Charles Paget, then M.P. for Nottingham, and Mr. Lewis Heymann.

The trust deed of the Church is "open," the chapel "to be used at all times as a Church, Chapel or Meeting House for the worship of God by such congregation as may gather together of Protestant persons not conforming to the Church of England as at the present time established, and objecting to the imposition of any particular theological tenets as a condition of congregational union."

For some time the management of schools and church was entirely in the hands of the High Pavement founders, and there was a close alliance with the mother church. But in a few years there was a gradual growth towards independence and ultimately Christ Church undertook to govern itself. At first the Rev. P. W. Clayden and lay preachers conducted the services. The list of ministers includes: Rev. W. H. Quinn, 1864; Rev. J. W. Smith, 1864-66; Mr. T. Harrison, lay missionary, 1866-69; Rev. C. L. Whitham, 1869-73; Rev. J. Williams, 1873-79; Rev. V. D. Davis, B.A., 1880-82; Rev. W. Mitchell, 1883; Rev. E. R. Hodges, 1884-90; Rev. J. W. Braithwaite, 1890-97; Rev. W. Lindsay, 1899-1906; Rev. C. Sneddon, 1907-09; Miss H. L. Phillips, 1912-15; Rev. E. S. Lang Buckland, 1915-16; Mr. E. A. Smith, 1916; lay preachers, 1916-18; Rev. Walter M. Long, 1918—.

During the rebuilding of the High Pavement Chapel the two congregations worshipped together at Peas Hill, the Rev. R. A. Armstrong, B.A., and Rev. John Williams taking services alternately. The two congregations were closely associated during the ministry of Rev. V. D. Davis, B.A., as assistant to Rev. R. A. Armstrong. Rev. E. R. Hodges, Miss Phillips, Rev. E. S. L. Buckland, while ministering for Christ Church also had charge of the Ilkeston Unitarian Church. At present after an interregnum without minister, Christ Church has entered upon a new lease of life under Rev. Walter M. Long, who has recently settled in charge of it along with our church at Loughborough. A notice of Mr. Long's career with a short history of the Loughborough congregation appeared recently in this magazine.

A Father Misjudged.

A woman saw a lovely little boy playing just outside the front door of a cottage. At the sight of him her heart warmed with love.

"Ah," said someone passing by,—isn't it a shame that child has such a cruel father?"

"A cruel father!" said the woman. "How is he cruel?"

"Why, he beats the child unmercifully."

"Oh, how can he do it? Such a lovely child and lovable. I don't know how any one could have the heart to be cruel, and to such a child too, or to any little one. I must see the father, for I cannot understand it."

So the woman went to see the father.

"I have come to see you about your little boy."

"Yes," said the man, "what about him?"

The woman looked the man in the face. He did not seem to be of the cruel sort. She paused, and was conscious of feeling a bit awkward, hesitating. And then she remembered the child. So she spoke:

"You have such a lovely little boy."

"Yes," said he, "a fine little fellow he is, and I am proud of him."

"Ah, I am glad to hear you say that. You will be kind to him, won't you?" she said pleadingly.

"Kind,—of course I will."

"If he gets tiresome and worries you, do not beat him."

"Beat him! I should think not."

"Be merciful to the little one. Oh, do not be cruel. It is a shocking thing for a father to be cruel to his children."

"My good woman," said the man, "what do you take me for Do you think I'm a brute? You beg of me not to be cruel. How can you think that I could be cruel? Do I look like it? I don't quite understand. Of course it is a shocking thing for any father to be cruel to his children. I agree with you. But why should you come and say this to me?"

"I came to appeal to you. I do hope you will not beat your child any more. Do be good and kind to him. If he bothers you, do be patient and bear with him. Be merciful to any little faults and failings. Blessed are the merciful for they shall obtain mercy."

"Why do you make such appeals to me? I never beat him. I am always kind to him. No one can be more merciful to him than I am. Really for you or for anyone to come to me to beg me to have mercy on my little boy is an insult. You have misjudged me. I love the boy so much that I could not possibly be harsh and cruel to him. You have been misinformed. Somebody has evidently given you a false character of me to suppose I am the brute you evidently have imagined me to be. You really owe me an apology for even supposing such things."

At these words the child itself ran in, and seeing his father his face lit up with joy and with eager voice he called out most lovingly, "Daddy, daddy" and ran into his father's arms with the most evident delight.

"There, madam; does that look as if I'm a brute? Would the child be so delighted to run into my arms if I were cruel to him? You have wronged me in even thinking such a thing."

It turned out that she had come to the wrong person. The story of cruelty she had been told was not of this father and child, but of another man altogether. Her informant had made a mistake of this case for another of which the charges were true. When the woman found this out she went and apologised.

Then the man taught her a lesson. He told her she should make sure and not allow herself to misjudge.

"Do you go to any church?" said he.

"Yes, I do."

"And do you pray to God to have mercy on you."

"I do."

"You beg of him to be merciful?"

"Yes."

"Do you really think He can be anything else but merciful? If you believe Him to be infinitely loving, surely He cannot be otherwise than merciful."

"But that is how I was always taught to pray."

"Yes, you have been misinformed. You have been told that God is angry, wrathful, cruel. You have been given a false character of God. And you beseech Him to be what He always is. You wrong God in ever supposing that He can be cruel. God is the infinite Mercy, and your prayer —'O God have mercy upon me'—implies doubt, and does God great injustice. Better say 'O God, Who art the everlasting mercy, I thank thee that thou art ever merciful to me a sinner.' When we have thoroughly cleared our minds of the awful misrepresentation of God as wrathful and revengeful, which has come down from paganism through a corrupted theology we shall no longer beseech God to be what He always is."

At Nottage, S. Wales, the Rev. W. J. Phillips, Unitarian, has exchanged pulpits on March 9th with a Congregational minister; the Burnley Trafalgar Street Church has sustained a severe loss in the death of its President, Mr. J. S. Mackie, Mrs. Mackie, and their daughter, Miss Blanche Mackie; in the Wilts County Council elections the three Trowbridge seats have been won by three members of the Unitarian Church, one of them being the minister, Rev. H. G. Woodford; the Appeal for the fund for the establishment of the Florence Nightingale Men's Memorial Convalescent Home at Great Hucklow is meeting with encouraging response.

APRIL.

By Rev. WILLIAM C. HALL, M.A.

IT is generally accepted that April derives its name from the Latin verb aperire, to open, because it is the month of the opening of the things of nature, of buds, and blossoms. Aprilis was its name among the Romans, but how they managed to derive it from aperire shall be left to them, or to a more capable etymologist than myself. But against this derivation has been set the idea that Aprilis stands for Aphrilis, which, in its turn, connects itself with Aphrodite, or Venus, the goddess of reproduction, of regeneration, of resurrection. It seems like a stretch of imagination, to fit the natural characteristics of the month to a divine personality, and I do not like it. On the whole question of the origin of the name April I say complacently "I give it up." Let some other man have a shot at the truth.

I accept, however, the idea of April as the month of regeneration, for obvious natural reasons ; and for a religious reason I am glad to do so. By our Saxon forefathers April was called Easter month. What is Easter? It is the Christian festival at which we celebrate the resurrection of Jesus Christ. Now, what exactly this resurrection was we do not know. We do not know the manner of it. We do not know whether it was an actual event in history, as many Christians believe, or, as I believe, a psychic event in the minds of the first disciples. But I think we do know—and I am convinced—that the belief in the resurrection of Jesus Christ was what ensured the life of Christianity after the death of Jesus. I am convinced that but for it the world would probably never have had the New Testament and the Christian Church. The belief in the resurrection of Jesus was in the minds of the disciples and St. Paul the belief that he had triumphed over death, and that the fact of immortality had received its first and final proof in his person. It meant that Christianity had become the religion of the future life. When we, whether we are Unitarian or Trinitarian, believe that it is such, the religion that sets before man the promise of immortality and provides the discipline whereby it may be obtained, we shall begin the regeneration of mankind.

Literature.

"We Believe," by Paul Revere Frothingham 2s. net. The Lindsey Press, 5, Essex Street, London, W.C.2.

This little volume contains five sermons by the minister of Dr. W. E. Channing's Church in Arlington-street, Boston, Mass., U.S.A. The title "We believe," refers to Unitarians and the five points of their Faith as set forth by the late Dr. James Freeman Clarke in 1886. They are:—

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. The Leadership of Jesus.
4. Salvation by Character.
5. The Progress of Mankind Upward and Onward for ever.

The five sermons under these heads aim to interpret each point "in the light of the larger knowledge of men and the world," which has since come to us. They were called forth by the revival meetings held in Boston by the Rev. William Sunday, in the winter of 1916-17, and their form and treatment were influenced by the existence of the world-wide convulsion of war. Mr. Frothingham does not refrain from criticism of the points under discussion when he considers it is needed. Of "The Fatherhood of God" and "The Brotherhood of Man," he says "My own criticism—would be"—that they are "too simple and self-evident to attract attention or to claim adherents. All churches, nearly, could unite"—on them—"with the understanding, of course, that there were many things (they) left unsaid,"—"there could be no disagreement on the first two points." In his treatment of "Salvation by character" the author says: "He alone is fit to enter heaven who is heaven-like."

These sermons are written in a clear and simple style. The preacher appeals to the experiences of life for his evidences. He makes "The Fatherhood of God" and "The Brotherhood of Man" to be universal and unlimited. The book is certain to prove useful to all who read it, as a helpful commentary and exposition ; and the Lindsey Press has done wisely to produce the sermons in this English edition.

For the Children.

ORANGE PEEL RELIGION.

"Jack and Jill went up the hill,
To fetch a pail of water ;
Jack fell down and broke his crown,
And Jill came tumbling after."

My Dear Little Friends,—

Why did little Jack and tiny Jill come to grief?

Perhaps Jill was saying in grave tones "Isn't it a bother?" when a wretched stone got in the way of Jack's foot and down he fell dragging bucket and water and poor Jill after him. But perhaps they were not discussing such important affairs of state. There is another possible explanation: orange peel. A nice, sweet, juicy orange is a treat—a very rare treat nowadays, when the price is so great. Still, there is no reason why we should be selfish in our enjoyment. And I am not thinking about sharing. All decent boys and girls do that. No, I am thinking of the thoughtless way some of them litter the pavement with the peel as though eating oranges on the way to school were a sort of paper chase. It is bad enough to make the streets untidy ; but it is far worse to lay snares for the feet of tiny toddlers,

or tottering grandparents, whose eyes have grown dim, or even active people, whose minds are full of business or care. You know what I mean. Perhaps poor Jack and Jill owed their pain and tears to some selfish school-fellow who had dropped a slippery piece of orange peel just where Jack's foot slipped from under him. Why selfish? You may ask. Because it is always selfish to forget to remember what may happen to other people through our actions. We have a perfect right to all the fun we can get, provided we do not make others pay for it. Many an over-tired little mother has to be up all night nursing, because her selfish little Jill would play hop-scotch in the rain or her selfish little Jack would wade in the stream with his boots and stockings on. And there have been many broken crowns and broken arms and broken legs, because selfish boys and girls have scattered orange peel on the footpath. This is why a good minister once tried to start a new religion for boys and girls. His name was the Rev. H. W. Hawkes, and the new religion he called "Orange Peel Religion." If I say it consisted in practising the Golden Rule when eating oranges in the street, you will know what I mean.

Yours right heartily,

H. FISHER SHORT.

The Trafalgar Street Unitarian Church, Burnley, has succeeded by a bazaar in its effort to raise £200 for church work; the Unity Church, Bolton, has advanced its minister's stipend (Rev. E. Morgan, B.A.), and in addition granted him a bonus of £50 for 1919.

Manchester District Sunday School Association

Annual Meetings, Manchester, Good Friday, April 18th, 1919. Service, Cross Street Chapel, 11 a.m., Preacher: Rev. N. Anderton, B.A. Luncheon and Tea Lower Mosley Street Schools, 12-45 and 4-30 p.m., 1/6 and 1/-

Special Meeting, Memorial Hall, 2 p.m., followed immediately by the Annual Business.

Public Meeting, Memorial Hall, 5-45 p.m. All friends at schools and churches within reach urged to attend.

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National Unitarian Temperance Association.

TEMPERANCE TEACHING IN SUNDAY SCHOOLS AND GUILDS, Etc.

Sir,—I suggest that Temperance teaching in Sunday Schools, Guilds, Bands of Hope, etc., may be advanced:

(1) By every Sunday School Union having its sub-committee on Temperance teaching in Sunday schools, etc. The members of such committee to be selected for their known adherence to temperance, and for no other reason. The business of the committee would be to ascertain if, and how far, temperance work is being done; if not done, to initiate it and foster it by all means in its power; to send speakers where necessary and possible; to stock and advise suitable literature for temperance teaching; to arrange for the subject of temperance having a place on the Agenda of the Quarterly and Annual Conferences of the Union; and to act as the agent of the National Association.

(2) By Bands of Hope, Guilds, etc., making scientific, as well as moral, teaching of temperance their chief object, insisting on the speakers at meetings giving definite information and instruction in their addresses, ceasing to invite those who habitually come unprepared and think that a few rambling remarks will do, or who come prepared only to amuse, by the relating of improbable stories and unsubstantial assertions. Where difference in age and numbers permit, the formation of separate classes with qualified teachers, these should be provided; and a course of study prescribed of an up-to-date and scientific character, with opportunities and means for making experiments, and eventually examinations on the subjects.

(3) By the appointment of an organising agent from the N.U.T.A. to visit Sunday School Unions, Sunday Schools and Bands of Hope. Such agent to be an able lecturer on his special subject of temperance, he might introduce the latest books on temperance, give lantern lectures and addresses, and his expenses should be met from the National Association and not from the Society that happens to require his help.

I think I have more than filled the usual space this time, but I beg of you, Mr. Editor, to make the extension for this purpose of enlisting correspondents, obliging.—Yours sincerely,

RICHARD NEWELL.

[One column only is the space that can be spared for Temperance subjects. Letters should be sent to Rev. R. Newell, Pudsey, Leeds.—Ed.]

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ALL COMMUNICATIONS FOR THE UNITARIAN MONTHLY TO Rev. H. BODELL SMITH, MOTTRAM, MANCHESTER